

correspond. Loyalty to the group, sacrifice for it, hatred and contempt for outsiders, brotherhood within, warlikeness without, — all grow together, common products of the same situation. These relations and sentiments constitute a social philosophy. It is sanctified by connection with religion. Men of an others-group are outsiders with whose ancestors the ancestors of the we-group waged war. The ghosts of the latter will see with pleasure their descendants keep up the fight, and will help them. Virtue consists in killing, plundering, and enslaving outsiders.

15. Ethnocentrism is the technical name for this view of things in which one's own group is the center of everything, and all others are scaled and rated with reference to it. Folkways correspond to it to cover both the inner and the outer relation. Each group nourishes its own pride and vanity, boasts itself superior, exalts its own divinities, and looks with contempt on outsiders. Each group thinks its own folkways the only right ones, and if it observes that other groups have other folkways, these excite its scorn. Opprobrious epithets are derived from these differences. "Pig-eater,"^{3*} "cow-eater/*" "uncircumcised," "jabberers/" are epithets of contempt and abomination. The Tupis called the Portuguese by a derisive epithet descriptive of birds which have feathers around their feet, on account of trousers.¹ For our present purpose the most important fact is that ethnocentrism leads a people to exaggerate and intensify everything in their own folkways which is peculiar and which differentiates them from others. It therefore strengthens the folkways.

16. Illustrations of ethnocentrism. The Papuans on New Guinea are broken up into village units which are kept separate by

hostility, cannibal-
ism, head hunting, and divergences of language and
religion. Each village
is integrated by its own language, religion, and interests.
A group of vil-
lages is sometimes united into a limited unity by connubium.
A wife taken
inside of this group unit has full status; one taken outside
of it has not.
The petty group units are peace groups within and are
hostile to all out-
siders.² The Mbayas of South America believed that their
deity had bidden
them live by making war on others, taking their wives and
property, and
killing their men.³

¹ Martins, *Ethnog. Brasil.* ^i. ² Krieger, *New Guinea* ^
192.

⁸ Tylor, *Anthropology*^, 225.